A

SERMON

Preached at the

ASSIZES

IN

LEICESTER.

July 31. 1679.

BY

JOHN CAVE, Rector of *Cold-Overton* in *Leicestershire*, and Chaplain to my Lord Bishop of *Durham*.

Our help is in the Name of the Lord who made heaven and earth. Psal. cxxiv. 8.

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(4), 31 p.

To the Right Worſhipful

ROWLAND BROWN Eſq;

High Sheriff of the County of

LEICESTER.

SIR,

THIS Sermon which was Preached at your requeſt, is by the kind acceptance of my Lords the Judges, and of your ſelf encouraged to become more publick. God knows my chief end both in Preaching and Printing it, is to engage all men, but more eſpecially men of Place and Office, not only in a diligent and exemplary practice, but alſo in a zealous and reſolute defence of Religion, of the Eſtabliſht Proteſtant Religion, a Religion which above all other teacheth us not only to be Godly, but to be Honeſt; a Religion not only pure but peaceable, full of the good fruits of Loyalty, Juſtice, Charity, without Partiality and without Hypocriſie: And ſure all ſober and good men cannot but look upon it as their greateſt

interest, as well in respect of this life, *as of* that which is to come, *to uphold the power and honor of this* Religion, *which is so true a friend of* Order *and* Government, *so sure a defence of our Civil Rights, and which, if we submit to its Laws, and cherish its Influences, will make us truly happy, both* here *and* hereafter.

Sir, if you had not been otherwise entitled to this Sermon, *your* Practice *and* Patronage *of its Doctrine would have made it* yours, *for indeed your affection to so good a Cause, in very difficult and discouraging Circumstances hath been generally taken notice of, for your* Honour; *and your* Zeal *hath been so well tempered and governed by your* prudence, *that our most notorious defamers have not yet had the confidence to touch your reputation.*

That you may continue to walk *in that* name *which will advance and secure* yours, *and give you a* Renown *more solid and durable than any conveyance from* Ancestors, *or any dignity which is derived from an* Office *of* Trust *or* Power, *is the Prayer of*

SIR,

Your most faithful

and obliged friend and servant

JOHN CAVE.

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MICAH iv. 5.

For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God, for ever and ever.

GOD having in the foregoing Chapter by his Prophet denounced ſevere threatnings againſt his people, and even an utter deſolation to his *own mountain, that place of his habitation which he had choſen for himſelf*, which he had furniſhed and beautified with ſo many ſigns of his Majeſty

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Majesty and his Gracious presence (to shew how much he *delights to remember mercy even in the midst of judgments*) In the beginning of this Chapter he relieves their despair by discovering to them a Sun behind their Cloud, and giving them a comfortable prospect into better times: *In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains*, &c. Which Propheſie though it chiefly respects the coming of the *Messiah*, and the exalted state of the *Gospel*, made illustrious not by outward pomps but by spiritual priviledges, yet it seems to have regard also to a time not so remote, *viz.* the time of their return from the *Babylonish Captivity*, that then together with their Liberty they should have their *Religion* restored, and *reformed*, they should *worship the Lord in the beauty of Holiness*; and the *house* of the *Lord* should overtop all the *high places* of the false Gods. None of the Hills wherein the *Pagans* worship their *Idols* shall be any way compared with the transcendent glory of *Mount Moriah*, or honoured with so general a Devotion: For hither shall flock the true worshippers from several parts of the world, and *many Nations shall come and say; Come let us go up to the mountain of the Lord and to the house of the God of* Jacob, (which was a Type of the Church or Kingdom of Christ) and *he will teach us* (*viz.* by his Priests and Prophets what is fittest for us to learn) *out of his ways, that we may walk in them*: For from thence only must we look for the knowledg of the true God, *whose Law* (especially in the days of the Messiah) shall go forth of *Sion*, and the word of the Lord from *Jerusalem*, from whence it shall be derived and promulged to the rest of the world: To make their condition still more happy and

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to endear their Religion to them by a concomitance of earthly bleſſings, ſuch as Liberty and Peace, &c. Their great and good *God* will for their ſakes *judg among many People*, and *rebuke ſtrong Nations afar off, ſuch as were* too *mighty* and *puiſſant* for *them* to graple withal: by the ſweet yet moſt prevalent force of his word and ſpirit he will quiet the moſt turbulent and quarrelſom tempers, perſuade them out of all their animoſities, and ſo throughly pacifie them that they ſhall turn their weapons of war into the Utenſils of peaceful times: *Their ſwords into plough-ſhares, and their ſpears into pruning hooks. Then ſhall every man ſit quietly under his own vine and under his own fig-tree, and none ſhall make them afraid*: Theſe were the bleſſings promiſed more immediately in ſome kind to the *Jews* upon their return from *Babylon*, but more amply and in the beſt ſenſe injoyed by us under the *Goſpel*, who have the *ſubſtance* of their *Type*.

The words of my Text give us an account of the motive of this great mercy of God, namely his peoples fidelity and conſtancy in his ſervice, for upon this they ſeem to ground their confidence and aſſurance of the Divine Bleſſing: *viz.* the ſincerity and ſtedfaſtneſs of their reſolution to adhere to his worſhip, and keep his Commandments.

We will walk in the name of the Lord our God: and becauſe we are reſolved to ſerve him and to truſt in him, we doubt not of his Favour and Patronage, we doubt not of the fulfilling of all his gracious promiſes, and that he *will be with us while we are with him, and will never forſake us unleſs we depart from him*; which we are reſolved now to do no more, our Heads or Magiſtrates ſhall no more judg for reward, nor our Prieſts teach for hire, nor our People fight

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for Religion, *build* up *Sion* with *blood*, and *Jeruſalem* with *iniquity*; we are reſolved no more to follow vain Idols, but to be as diligent and zealous in the ſervice of the true God, as the moſt Superſtitious Heathens are in the worſhip of their falſe Deities, and in ſo doing we promiſe our ſelves the benefits of his Providence and Protection. And indeed what need we fear who adhere to the God of *Iſrael*, againſt whom neither the ſubtlety, malice, power of our Enemies, nor any other Gods can prevail?

This ſeems to be the ground of the inference whereby theſe words are connected with the foregoing verſes.

For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever.

Some of the *Jewiſh* Doctors, as the Learned *Pocock* hath obſerved, expound the words thus, *Till that time all people ſhall walk in the name of their Gods, and ſhall not turn into the right way of Religion, until the* King Meſſiah *convert them into it; But we of the houſe of* Iſrael *will walk in the name of our God for ever, though the Temple be deſtroyed and we led Captives out of our Land, yet we will never change our God, but continue faithful in his ſervice.* Another gives us this ſence of the words: *All people which now walk every one in the name of his God, and we alſo the ſons of* Iſrael, *all of us, both we and they, in the Goſpel days, will walk in the name of our God.*

And indeed I think we ſhall not much miſtake our ſelves if we underſtand the words to ſignifie the reſolution of Goſpel Converts, both *Jews* and *Gentiles*, to renounce all irregular Worſhip, all Hereſie and Schiſm, and to be conſtantly and zealouſly devoted to the ſervice

vice of God, to the profeſſion and practice of the Chriſtian Religion, exciting themſelves hereunto by the example of Idolaters who were ſo pertinacious and obſtinate in a falſe way of Religion.

For all men will walk every one in the name of his God, and we will walk in the name of the Lord our God.

In my Diſcourſe upon theſe words I ſhall endeavour to demonſtrate theſe three things unto you.

1. That all people, the moſt ignorant and barbarous Nations will have a God and a Religion.

2. That thoſe who are Educated or ingaged in a Superſtitious, Idolatrous, or any other falſe way of worſhip, are very hardly convinced of their errors and drawn off from them: *All people will walk every one in the name of his God*, of what he believes, nay of what he fancies to be ſo.

3. That we Chriſtians who have ſo clear and full a knowledg of the true God, and ſuch rational inducements and encouragements to ſerve him, are moſt ſtrictly obliged to *keep his holy will and Commandments, and to walk in the ſame all the days of our lives, to walk in the name of the Lord our God for ever.* Of theſe in their order, and firſt of the firſt.

1. All People and Nations even the moſt ignorant and barbarous will have a Religion, every man will have a God to walk in his name, to advance himſelf by his Relation to a better being, and to perform ſuch ſervice and homage to him as he imagines will maintain his intereſt in his favour.

Thoſe who cannot attain to the right knowledg of the true God, will yet either receive from others or frame to themſelves ſome Image of him. *Omnibus de Diis opinio inſita eſt, nec ulla Gens adeo eſt extra leges moreſque poſita ut non aliquos Deos credat:* The noti- Seneca.

on of a God doth naturally ariſe out of the being of a man, neither is there any Nation ſo lawleſs and ill-bred as to believe there is no God.

They will have many *Gods* rather than none at all, and worſhip any thing rather than want a *Deity*, which although it ſhewed their great ſtupidity: yet it argues for the being of one true God, becauſe their would be no Counterfeit, but for the ſake of ſomthing that is real: But ſeeing we want not their follies to ſerve our cauſe, but have many better arguments to evince the exiſtence of one God: I think we may do them ſo much right as to acknowledg that they may almoſt, if not altogether, as fairly acquit themſelves of *Polytheiſm* and *Idolatry* as our *Roman Chriſtians*, and prove that *they* attributed no more *Divinity* to their *Dæmons* and *Heroes* than *theſe* do to *Angels* and *Saints*, that *they* bowed with no more devotion, and no leſs reaſon, to any part of the inanimate world, than *theſe* do to an *Image* or *Crucifix*, nor in any of their fond Rites and Ceremonies exceeded the degrees of *theſe* mens Superſtition.

But without carrying on this Compariſon any further, perhaps it might be made appear that not only every man hath owned a God: but that moſt, if not all men have owned the ſame God under ſeveral Titles, with reſpect to the ſeveral benefits they received from him, it was that *one true God* whom St. *Paul* Preached that the *men of* Athens *ignorantly Worſhipped*, *Lactantius* tell us *that no wiſe man ever queſtioned the being of one God who made and governed all things, though they worſhipped him under different names.* And *Paulus Oroſius*, who lived in St. *Auguſtines* time, aſſures us, *that not only the Philoſophers found out one God the maker of all things, but that the generality of the*

Acts xvii. 23.

Lib. 1. S. 3.

Hiſt. l. 6. c. 1.

Pagans

Pagans of their times, when the Christians disputed with them, did confess that there was but one great God who had several Ministers under him.

But what have we more plain than that of a *Philosopher* of their own, Maximus Tyrius, *Notwithstanding the variety of disputes, difference of Opinions, and modes of worship that are in several parts of the world, there is a Catholick agreement in this :* Ὅτι Θεὸς εἷς πάντων βασιλεὺς καὶ πατήρ, *that there is one God the King and Father of all, and that the many Gods besides are the sons and substitutes of this one supream.* I cannot stay to produce more Testimonies of this Nature, and I hope enough hath been said to make good the first proposition, That all people do unanimously concur in this belief and persuasion, that there is a God. Every man will have a God, a Religion, he that hath not is scarce a man, he hath strangely degraded and debased his nature. Dissert. 1.

For this seems to be the great essential difference between men and brutes that these have no knowledg of a God; though they have some resemblance if not some degrees of Reason, yet they have nothing at all like Religion, hence it is that for the most part sensuality is the first step to Atheism, and the more brutish men become in their affections and practices, the less do *they like to retain God in their knowledg.* And therefore not to leave this Head without some practical reflection.

Nullum est Animal præter hominem quod habeat aliquam notitiam Dei. Solus enim sapientia instructus est, ut religionem solus intelligat, & hæc est hominis atque brutorum vel præcipua vel sola distantia. Cic. lib. 1. de legibus.

To what can we impute the spreading of Atheism, and the worst sort of Infidelity among our selves, but to the prevalency of vice, the debauchery of our lives, the general corruption and depravity of mens manners, their habitual intemperance in several kinds? We are naturally born to as good a stock of Reason

as our Forefathers were, and we have had as good helps of improvement as any age hath afforded, beſides a moſt clear and well-atteſted Revelation, and therefore it were impoſſible that we ſhould fall ſo far ſhort of their knowledg and reaſon, at a rate ſo much below the men of the darkeſt times, if we had not firſt beſotted our ſelves by indulging our ſenſes, and waſted the ſtrength and vigour of our minds in the ſervice of ſome infatuating Luſt. For where Nature and Reaſon, as you have heard, can but hold their own, Religion will keep its footing, and every man will have a God, in whoſe name to walk. But to proceed; *Ut omnes Religione moventur*, as *Tully* ſpeaks, as all men, all ſorts of men, not only *Grecians* and *Romans*, but the moſt rude and uncultivated people have ſome ſenſe of Religion: *Ita*, as *he goes* on, *Deos Patrios quos acceperunt à majoribus ſuis colendos ſibique retinendos arbitrantur*: So they think *themſelves* not *only* bound to *honour* their *Country Gods*, the Gods of their Fathers, *with ſome pious rites*, ſuch as Sacrifice, Prayer, *&c.* but alſo to be conſtant in their ſuperſtition; and not to change their Gods, or to vary in their worſhip, upon any conſideration which is in effect my ſecond

2. Propoſition, *viz.* That thoſe who are educated or ingaged in a Superſtitious Idolatrous or any falſe or factious way of worſhip, are hardly convinced of their errors and drawn off from them, *All men will walk every man in the name of his God*, of what he fancies to be ſo. This is ſtrongly affirmed in that interrogation of the *Prophet*. *Hath a Nation changed their Gods, which yet are no Gods?* *Clemens* of *Alexandria* obſerves that this was the great hinderance of the Heathens Converſion to Chriſtianity ἐκ πατέρων ἔθε-

Jer. ii. 11.

διδόμενον

διδόμενον ἡμῖν ἔθος ἀνατρέπειν οὐκ εὔλογον, &c. They thought it a very unseemly and unreasonable thing to recede from the Traditions of their Fathers, and the Religious Ceremonies and observances they had been accustomed to from their youth. And he goeth on to shew that nothing else could so much obstruct the entertainment and esteem of Christian Religion as this pestilent and stubborn humour of retaining old Laws and Customs, though never so absurd and ridiculous.

From this dotage, and most wretched influence of Custom, ariseth a hatred of the best Religion: It could not be that they should distast, and refuse the greatest blessing which God ever offered them, if their Palates were not habituated to worse fare, and their affections taken up for some Old Guests.

Upon which account *Athenagoras* might well wonder that among all the Laws which were yearly Enacted at *Rome*, there was never a one made, Μὴ στέργειν τὰ πάτρια κἂν γέλοια ᾖ, to abate the force of Education, to Establish a liberty of distinguishing between Old and Good, and to renew that great and universal Charter which allows us to judg and chuse for our selves. For he makes it evidently appear, that if the prevalency of ridiculous Customs were once disanulled, their Idol Temples would be no more thronged with Votaries: Reason would bear sway, and Christianity triumph over all its superstitious opposers.

Yea, It is plain that this was the great and unmoveable prejudice against St. *Pauls* Doctrine, when he Preached *Jesus* and the *Resurrection*, that it was *new* and *strange*, as *he* and *Silas* were before accused for *teaching customs which were not lawful for them to receive*, *being*

Acts xvii. 18.

Acts xvi. 21.

ing Romans: For the *Romans then* pleaded as much for Antiquity as they do *now*: they were impatient of any *Reformation in Religion*, however reasonable and necessary, because as *Dio Chrysostom* observes ἀλλοτριονομεῖν πείθουσιν *they knew this would alter their Laws too*, which *Rome Imperial* could not brook, she must and will be *infallible* and *supream*, merely because she hath been long reputed so.

John iv. 20. This was it which confirmed the *Samaritans* in their *Superstition*, *Our Fathers worshipped in this mountain*. The *vain Conversation* of *those* to whom St. *Peter*
1 Pet. i. 18. wrote, was *received by Tradition from their Fathers*. The same was observed long before by the *Prophet* of the *Jews*, they have walked after the imagination, or as it is in the Margin, after the *stubbornness of their own*
Jer. ix. 14. *hearts*, and after *Baalim* which *their Fathers taught them*.

Jer. xliv. 17. *And we will burn Incense to the Queen of Heaven*: But why so resolute and obstinate in this gross Idolatry? We can expect no good reason for it, *Custom* was their only *Rule* and *Law*. *We have done so, and our Fathers before us, our Kings and our Princes in the Cities of* Judah, *and in the streets of* Jerusalem.

I know in another place it is made a matter of re-
Jer. xiv. 3. proach to the *Jews*, and an aggravation of their sin,
Deut. xxxii. 17. *that they served other Gods whom they knew not, neither they nor their Fathers*: *That they served new Gods,*
2 Kings xv. 3. *newly come up*. And this is noted to the praise of *Azariah* and *Jotham*, *that they did uprightly in the sight of the Lord, according to all that their Fathers did*. We do also acknowledg that the Religious Customs and observations of the places wherein we live are not lightly to be despised and violated. St. *Paul* alledgeth the *Custom* of the *Church* to stop the mouth of contentious *Separatists*.

And

And we have as great a veneration for *Antiquity*, which is truly ſuch, as the *Church* of *Rome* can pretend to: For it is not the continuance of a thouſand years (and few of their Errors are ſo old) that can make any thing in Religion truly *Ancient*, if it was not ſo from the beginning. *Deceit* and *falſehood* will lay claim to all other parts of *Antiquity* as well as *Truth*.

Though we cannot tell of any of our own Anceſtors, beyond the fourth or fifth Generation, that profeſſed the ſame *Religion* in all parts that we do, yet whilſt we can make it appear, that the *Religion* which we profeſs was the *Religion* of our *Lord Chriſt*, of his *Apoſtles*, and of the Holy men who lived in the next Ages to them, we cannot juſtly be taxed with Novelty, or charged with forſaking the God of our Fathers: No *Doctrine* is new which is taught and confirmed by the Authority of *Gods word*, but whatſoever *Doctrine* or *Cuſtom* is contrary thereunto, though it hath had a general reception and a long continuance in the Church, yet it hath nothing of true *Antiquity* to commend it unto us; but I muſt not purſue this here; having only undertaken to prove that mens immoderate zeal for Cuſtom, and the example of their Anceſtors, doth oftentimes ſo blind and bias them that they cannot (or at leaſt will not) diſcern the true nature and reaſon of things, or make an impartial judgment of Doctrines and Practices in Religion, by which means it comes to paſs that they are very obſtinate and irreclaimable in their erroneous ways. They will walk every man in the name of his God, in the practice of that *Religion* they have been taught, or bred up in.

And indeed where *Error* hath but once taken poſſeſſion, it rules and bears ſway, it influences and governs the practices of men with the ſame *abſolute* and

unlimited

unlimited power, as *Truth* itſelf doth pretend to: this προλήψις as the *Stoicks* call it, this *preoccupation* of *mind*, which is the ſpring and principle of all the Actions of our life, moves with an equal force when we *miſtake*, and when we *think aright*; and a *falſe perſuaſion*, will make men as reſolute in their Religious doings and ſufferings as a *true one*. *Saul* was as zealous for the *Law*, as *Paul* for the *Goſpel*: And while he was under the dominion of a falſe principle, he was as ready to *perſecute* the Diſciples of our *Lord*, as he was afterwards to *ſuffer* for *that name*. And it is obſervable that nothing could ſhew him his error but a light from heaven ſhining round about him. Neither can we hope for the Converſion of any *Religious Zealot* without many degrees of St. *Pauls* evidence, without an extraordinary, if not a miraculous conviction.

Indeed the generality of men are in nothing more tenacious than in their Religious perſuaſions, and there is this rational account to be given why it ſhould be ſo; becauſe that which is conceived to be their beſt intereſt, will juſtifie their moſt intent, vigorous and conſtant proſecution of it: Here tis true, there is the greateſt danger of miſtaking our methods which ſhould make us examine them well, but when once they are vouched and approved, we are in point of *Prudence* and *Honeſty*, as well as in point of *Honor* and *Reputation*, bound to proceed in them, which brings me to the third particular, which was this, *viz.* That

3. We *Chriſtians* are under the ſtricteſt obligation of all men *to walk in the name of the Lord our God*. In my inſuing Diſcourſe upon this Head, I ſhall endeavour to ſhew you,

1. What

(1.) What it is to *walk in the name of the Lord our God.*

(2.) What our Obligations are to be diligent and conſtant in ſo doing, wherein I ſhall proceed by theſe degrees; firſt

1. To ſhew how much we *Chriſtians* are obliged thereunto more than any other *men.*

2. How much more *we Proteſtants* than any other *Chriſtians.*

3. How much more *we* of the *Church* of *England,* in our preſent Circumſtances, than any other *Proteſtants.*

(1.) I begin with the firſt, to ſhew you what it is *to walk in the name of God.*

The *name of God* in Scripture frequently ſignifies that *Doctrine* and *Religion* whereby the true *God* is made known, and diſtinguiſhed from all others, So Pſal. xxii. 22. *I will declare thy name unto my Brethren.* John xvii. 6. That of our Saviour can intend nothing elſe, *I have manifeſted thy name unto the men which thou gaveſt me out of the world*: That is, I have declared thy *will,* and publiſhed thy *Religion* to them. So that in the general, *to walk in the name of the Lord our God,* denotes

1. An owning and profeſſion of his *Religion,* in oppoſition to *Infidels* and *Hereticks.*

2. A ſincere *practice* of what we *profeſs* in oppoſition to *Hypocrites,* and *careleſs livers.* Firſt, I ſay,

1. It denotes an *owning* and *profeſſion* of the true *Religion* in oppoſition to all *Infidels* and *Hereticks,* Iſaiah xliv. 5. which is well expreſſed by the *Evangelical Prophet. One ſhall ſay, I am the Lords, and another ſhall call himſelf by the name of* Jacob, *and another ſhall ſubſcribe with his hand unto the Lord, and Surname himſelf by the name of* Iſrael, *that is,* both believing *Jews*

and *Gentiles* ſhall acknowledg *God* for *their* only *Lord* and *Maſter*, and glory in their Relation to him.

It conſiſts in an owning of our *Religion* when it is moſt *maligned* and *perſecuted*, profeſſing *Chriſts name* when it is *every where ſpoken againſt*, not *falling away in a time of temptation*. But then eſpecially *confeſſing our Saviour before men*, when by ſo doing we bring our ſelves into diſgrace and danger. For which the Chriſtian courage of St. *Peter* and *John* ſtands upon honorable Record. When they were commanded *not to ſpeak at all*, nor to teach *in the name of Jeſus*, no threatnings could ſilence them, *we cannot but ſpeak the things which we have ſeen and heard*. And we alſo may properly be ſaid *to walk in Gods name*, if in theſe difficult and perillous times we do not only with *the heart believe unto righteouſneſs, but with the mouth make confeſſion unto ſalvation*.

Acts iv. 18, 19.

But ſeeing our actions profeſs better for us than our words, and our light ſhines moſt brightly before men when they ſee our good works: therefore though we may be ſaid to have entered upon this walk, to have begun well our Chriſtian courſe by the profeſſion of the true Religion, and a ſubſcription to the Articles of the Church in oppoſition to Infidels and Heretical diſſenters, yet then only in a

2. Place are we ſaid to proceed and walk on in this name when we add *ſincerity* and *perſeverance* of *Practice* to this *Profeſſion*, in oppoſition to *Hypocrites* or *looſe livers*. Many that did not only *profeſs Chriſts name*, but *alſo Propheſied in it*, and in *that name did many wonderful works* (as wonderful perhaps as any of thoſe the *Church of Rome* boaſts of) Yet our *bleſſed Saviour* diſowns them, and caſts them off for their *Hypocriſie*. *I never knew you, depart from me ye workers of iniquity*.

John vii. 23.

We

We cannot in the ſenſe of my *Text* be ſaid *to walk in the name of God*, or of *Chriſt*, meerly becauſe we call him *Lord, Lord*, or have his *name named upon us*, and are called *Chriſtians*; unleſs we *depart from iniquity*, unleſs we do *the will of our Father*, unleſs we tread in our *Saviours* ſteps, *do the things which he commands us*, and *walk as we have had him for an example.*

I know none more faulty and defective herein than thoſe men who pretend moſt to perfection, I mean our *modern Romans* who affect not only their *Prænomina* but *Cognomina* in *Religion*, who, as if it were not enough to be called *Chriſtians*, will lay claim to the other name of our Lord, and be *Jeſuites* too; how well they *walk in this name* let their *mercy*, their *meekneſs*, their *gentleneſs towards all men, their ſubjection to Princes*, and *thoſe that are in Authority*, their *quiet and peaceable behaviour teſtifie.* Or rather let their *helliſh Conſpiracies*, their *turbulent diſordering of all Chriſtian Kingdoms*, their cruel and barbarous *Maſſacres* and *Aſſaſſinations*, their diſſembled *Friendſhips* and real *Perfidiouſneſs*, ſhame their *Hypocriſie.* For how *groſly* have theſe *bloody* and *deceitful men* belied their Maſters beſt name, and by their Practices told the *world* that he *was* therefore *called Jeſus*, not becauſe he came *to ſave mens lives*, but *to deſtroy them.* And if I had time, I might juſtly reflect upon ſome *Hypocrites* of another *Denomination* (though acted, I doubt not, by *theſe mens* influence and inſtigation) who have *boaſted* themſelves as much *in the name* of the Lord, and as much *diſhonoured it*, who have firſt *lifted up their hands to God in prayer*, and *Covenanting*, and then *lifted them up againſt his Servants*, againſt *his Anointed*, againſt *his King* and *his Prieſts*, in acts of the moſt unnatural Rebellion and inhuman Cruelty, but I ſhall conclude

this Head in a more general reflection, relating in ſome degree to us all: We all go thus far in the way of the Lord, we all profeſs the *Chriſtian Faith* in oppoſition to *Jews*, *Turks* and *Pagans*, and the *Chriſtian Proteſtant Faith* in diſtinction from *Papiſts*, and the *Chriſtian Proteſtant Holy Faith*, in diſtinction from *Hypocrites* and *Proteſtants* at *large*: but this will not denominate us upright *walkers in Gods name*, unleſs we ſhew forth out of a good Converſation our works with meekneſs of wiſdom. Our *Profeſſion*, nay our *Faith*, will do us no good unleſs it make us good, good *Magiſtrates*, good *Subjects*, good *men*, unleſs it work upon the heart and make that ſound and good, unleſs it work upon the life and make that regular and good, unleſs it be the ſoul of obedience; the reaſon or internal Law of the mind, which ſets all our faculties and members on work, and preſents unto us the whole Royalty of the Law, breaks the ſway of inordinate affections, rebates and turns the violence of corrupt inclinations, and perſuades us above all Oratory to take up the *Yoke* and the *Croſs* of *Chriſt*. But to be a little more particular,

Our *walking in the name of the Lord our God*, may be reduced to theſe three Inſtances,

1. Our affiance in his Power and Goodneſs.
2. Our ſubmiſſion to his Authority.
3. Our zeal for his Glory.

Iſaiah l. 10. Pſal. xx. 5. 1. Our affiance in his power and goodneſs: When in our greateſt diſtreſſes *we can truſt in the name of the Lord, and ſtay our ſelves upon our God*, when after our deliverances, we *can rejoyce in his ſalvation, and in the name of our God ſet up our banners*: When under the moſt unjuſt oppreſſions we can *commit our cauſe to God who judgeth righteouſly*, and in the proſperity of our

our affairs, *boaſt in God all the day long, and praiſe his name for ever:* When neither the *hope* of *honour* nor *fear* of *diſgrace*, when neither threatnings nor ſolicitations can move us from our ſtedfaſtneſs in *Religion*, or tempt us to faulter in our *Chriſtian Conformity*: we hereby make it appear that we do indeed believe an over-ruling Providence, and confide in Almighty goodneſs, which is *one way of walking in the name of the Lord.* We may be ſaid to do ſo in a ſecond place: Pſal. xliv. 8.

2. When we ſubmit to his Authority, not going *beyond the word of the Lord our God to do leſs or more, not daring to reject any of his Commands*, nor to receive any other in oppoſition to them. To break *Gods Laws* in the *Popes name*, relying either upon his *Diſpenſation* in *hand*, or his *Pardon* in *Reverſion*.

When we ſo own *Gods Sovereignty* as to ſhake off the *Dominion* of all *Uſurpers*, not ſuffering ſin to *reign* in our *mortal bodies* or the *Man of ſin* to give law to our *Conſciences*, and Captivate us in a blind obedience to all the *Dictates* and *Decrees* of his *Chair*; in a word when we call no *Man Maſter upon earth*, nor do the *will of the fleſh*, but in all things ſhew a ready, conſtant and uniform compliance with the Divine Will, then do we take the *Lord* for our *God*, and *walk in his name by owning his Supremacy*, and ſubmitting to his *Authority*. But there is ſomthing more meant by walking in Gods name; not the exerciſe of a diſtinct vertue, but the improvement of thoſe we have named already. The Heroical degree or perfection of them which in a third

3. Place we called *Zeal* for *Gods glory*, the honor of his Religion, the intereſt of his Church; and the neceſſity of this *Zeal*, to our good proceeding and perſeverance in our Chriſtian courſe, is implied in theſe words

words of *Reſolution*, *We will walk in the name of the Lord our God for ever and ever.* They found it needful to warm and inflame their affections, to excite and carry on their endeavours in Gods ſervice by reflecting upon the moſt proper motives, that they might raiſe in themſelves an holy emulation by obſerving other mens practices, and attain a *real excellency* by ſtriving to outdo thoſe who moſt eagerly purſued an *inferior*, if not an *imaginary good*, *Every man will walk in the name of his God*, and we will not for ſhame come ſhort of Idolaters, but if poſſible exceed and outſtrip them in the moſt fervent Acts of their Devotion. We ſerve the true God who deſerves, and can requite our moſt exact, our moſt painful and coſtly obedience. By ſuch Arguments as theſe, we may ſuppoſe they thought it neceſſary to kindle ſuch a Holy Zeal in their hearts as might confirm and keep up their Pious Reſolutions, and enable them to *walk in the name of the Lord for ever:* And without ſome good degrees of this Zeal we ſhall make but a very heavy and ſlow progreſs in Religion, we ſhall do no great things for God, for his name, his houſe, his ſervants, nor for our own ſouls, and therefore the *Apoſtle* obſerves, *that it is good to be zealouſly affected always in a good thing.*

Gal. iv. 18.

Zeal in it ſelf is one of thoſe things which the Philoſopher calls μέσα of a middle nature, neither good nor evil, but may become either as it is differently circumſtantiated, by the Heathen Writers it is uſually taken in a bad ſenſe, and ſignifies *Emulation*, and that ſort of it which proceeds from *Envy*, and breaks out in too eager contention: But when we take it in a good ſenſe, as it is often taken in Scripture, it ſignifies an intention of Holy affections, a ſtrong bent of the mind, a reſtleſs motion of ſoul, after Heaven and

and Heavenly things: More particularly it denotes three things.

1. A vehement love and affection to the things of God: such as *David* expreſſed upon all occaſions, *I have kept thy Commandments, and I love them exceedingly.* Pſal. cxix. 167. *All my delight is in thy Saints which excel in vertue.* Pſal. xvi. 2. *I had rather be a door-keeper in the houſe of the Lord, than to dwell in the tents of wickedneſs.* Pſal. lxxxiv. 10.

2. It imports extream grief and indignation to ſee that which we love deſpiſed, and injured, this we ſee alſo exemplified in the forementioned *Holy man, Rivers of tears*, ſaith he, *run down mine eyes, becauſe the wicked forſake thy Laws.* Pſal. cxix. 136.

3. It imports earneſtneſs and forwardneſs in maintaining and vindicating the *Laws*, the *Worſhip*, the *Glory* of *God*, when they are reproached, corrupted, or any ways endangered; this Zeal was remarkable in *Hezekiah* and *Joſiah*, thoſe *truly good and ſincere reformers*: And in *Chriſt* our *Saviour* when he purged the Temple. The Apoſtle St. *Paul* calls it, *a ſtriving for the Faith of the Goſpel. Stand faſt in one ſpirit, in one mind, ſtriving together for the Faith of the Goſpel, and in nothing terrified by your adverſaries, which is to them an evident token of Perdition, but to you of ſalvation and that from God.* Phil. i. 27. The Apoſtle *Jude* calls it *a contending for the faith that was once delivered to the Saints.* Jude 4. So that you ſee a *zeal* for Gods Glory implies a vehement affection to the *Ways*, the *Worſhip*, the *Ordinances*, the *Servants* of *God*, a Holy indignation at any contempt or abuſe of them, an earneſt contention in our proper places to maintain and vindicate them.

We muſt confeſs *Gods name* hath by no one thing been more *diſhonoured*, the *beauty* of *Religion defaced*, the

the *Peace* of the *Church diſturbed*, than by the heats, the hurries, and violences of ſome mens ſpirits, who would paſs for *holy zealots*, ſtout promoters and defenders of *Gods Cauſe*; we have known too well the ill effects of a turbulent and inordinate Zeal, when too many under a pretence of acting for the *Glory* of God have deſpiſed and vilified the *Ordinances* of God, *Civil* and *Eccleſiaſtical*, diminiſhed the reputation of their Governours both in *Church* and *State*, advancing their ſlanders and calumnies, which is worſt of all from their *Perſons* to their *Place* and *Office*.

Nay it would be well in compariſon if they went no farther than *diminution* and *calumnies*. But, alas, the dint of their Religious fury hath gone much deeper in many *direful attempts* heretofore, and in the late moſt *barbarous* and *horrid murder* of the *Arch-Biſhop* of St. *Andrews*, the ſtory is ſo freſh that I need not mention here the aggravating circumſtances of it. I confeſs the excurſions and outrages of this wild Zeal, in many perſons and in ſome ſocieties, is a ſubject that we can hardly ſpeak of with that temper and ſobriety of mind we ought to preſerve; whilſt we condemn their exceſſes, it will be hard to avoid all degrees of tranſport in our ſelves: Therefore I leave the Argument; I have no time to ſhew to you at large how our Zeal muſt be bounded and regulated, that it may become truly pious.

I can only obſerve to you very briefly, that our Zeal muſt

1. Be grounded in Knowledg.
2. It muſt be managed with Prudence.
3. It muſt be attended with Charity.

1. It muſt be a *Zeal according to knowledg*, we muſt be ſure that it be always imployed in a *good thing*, not only

only that the end we aim at be good, but that the means we uſe for the obtaining of that end be ſo too. We muſt *not ſpeak*, *much leſs act*, *wickedly for God*, or *talk deceitfully for him*: our Zeal muſt take light from the Word, fire from the Sanctuary, we muſt be ſure that we have a calling, a warrant, and a good ground to go upon, and whatever the *Jus zelotarum* was among the Jews, it will concern us to know this eſpecially, that neither the *Laws* of our *Land*, nor the *Law* of *Chriſt*, doth allow any private perſon out of any pretended zeal for God, to do execution immediately upon a Malefactor, without expecting the Sentence of a Court of Judicature.

2. Our zeal muſt be guided by prudence and diſcretion, it muſt be wiſe, as well as warm, we muſt *obſerve time and judgment as* Solomon *ſpeaks*, moderating our ſelves according to the occaſion, raiſing the degrees of our zeal proportionably to the value of the things it is exerciſed about, not ſpending all our indignation about a trifle, nor putting forth our whole ſtrength to that which we may remove with a little finger: Zeal muſt be like the fire which we keep upon our Hearths, but inlarge or leſſen it according to the occaſions of the houſe, we muſt be always *zealouſly* affected, always have that holy fire alive in our hearts, but blow it up, or abate it, according as the Cauſe, wherein we have to deal, doth require.

3. Our Zeal muſt be attended with Charity, our hatred of ſin muſt not proceed to malice againſt the ſinner, neither muſt our *zeal*, for truth, deſtroy our *good will* and *love* to our *Neighbour*, no not to our very *Enemies*, not to the Enemies of our Religion. There is nothing of Bitterneſs, Cruelty, or Revenge in the true *Chriſtian* temper, as appears by that notable

rebuke which our *Saviour* gave to his *Diſciples*, when they deſired him to command *fire* from *Heaven* to
Luke ix. 55. *conſume* the *Samaritans*; *Ye know not what manner of ſpirit ye are of.* Thoſe *Samaritans* were perſons as obnoxious and ill-deſerving, as great *Hereticks* and *Schiſmaticks* in Religion as any again; their behaviour towards our *Saviours perſon* very unworthy and affronting, and their diſreſpect to *Jeruſalem*, the place of his worſhip, no leſs remarkable; yet our *Saviour* diſallows of cruelty even towards them, becauſe that in any caſe is inconſiſtent with the *deſign* of his Religion, and the great end of his coming into the world. *The ſon of man is not come to deſtroy mens lives, but*
Dr. *Sprat.* *to ſave them.* Too many indeed, *as an excellent perſon expreſſes it*, believe no Religion to be pure but what is intemperately rigid, no Zeal to be ſpiritual but what is cenſorious or vindicative, whereas no Religion is true that is not peaceable, as well as pure. No Zeal is Spiritual that is not alſo Charitable, nay chiefly ſo.

I have ſhewed you now what it is to *walk in the name of the Lord our God*, viz. to truſt in his Power and Goodneſs, to ſubmit to his Authority, and to be *zealouſly affected always in a good thing.*

I proceed to ſhew that we Chriſtians are more obliged to Diligence, Zeal, Conſtancy in the practice of our Religion than any other. Here I propoſed to proceed by theſe degrees, *viz.* to ſhew

1. How much more *Chriſtians*, as ſuch, are obliged than any other *ſort* or *ſect* of men.

2. How much more we *Proteſtants*, than any other *Chriſtians.*

3. How much more we of the *Church of England*, in our preſent circumſtances, than any other *Proteſtants.*

1. I

1. I ſay we *Chriſtians* are under more powerful obligations to Diligence, Serioufneſs, and ſtedfaſtneſs in *our* Religion, than any other men in *theirs*.

Never any *Religion* or Inſtitution in the world, made ſuch clear and full diſcoveries of mens Duties, or afforded more conſiderable helps to practice than the *Chriſtian* doth. The *Apoſtles* thought it the greateſt contradiction to their Profeſſion, for any men to be called *Chriſtians* and yet to live in the practice of their former ſins. *Let the time paſt of your life ſuffice you*, ſaith *St.* Peter, *to have wrought the will of the Gentiles*, that is, that *time paſt* when you were no *Chriſtians*. *Let us who are of the day be ſober*, ſaith St. *Paul:* intimating to them the powerful influence that the *Goſpel* hath upon a Pious, Vertuous, and Sober Converſation, in regard of the clearneſs of the Revelations therein contained, which may more fully appear to us, if we compare *this day*, either to the glimmering *light of nature*, or that which God was pleaſed to vouchſafe to his *own People, the Jews*. 1 Pet. iv. 3. 1 Theſ. v. 8.

Our underſtanding, *ſaith Solomon*, is the *Candle of the Lord*, but as the light of the Sun will put out a Candle, ſo that faint and weak light of Nature, by which the *Heathens groped* after God in the *night of Ignorance*, muſt diſappear when compared to the brightneſs *of the Sun of Righteouſneſs*.

For thus the *Prophet* deſcribes our Condition, when *Chriſt* came among us. *He ſhall look upon the Earth, and behold darkneſs and dimneſs, and the ſhadow of death*; and Iſai. viii. 27.

2. The light of the *Moſaical diſpenſation* was not without a great Alloy, or mixture of *darkneſs*, the Points of our Salvation were but obſcurely ſhadowed in the *Typical* or *Ceremonial Law*, but are now

made manifeſt, fully revealed by him *who brought life and immortality to light in the Goſpel.* It would be eaſie and pertinent to enlarge upon theſe Heads, if I had time, as alſo to ſhew you that the *Chriſtian Religion* doth furniſh us with the moſt prevalent motives and inducements to Piety and Vertue, as giving us the knowledg of the *Divine Nature*, his Providence and Goodneſs, the knowledg of the beauty, and of the rewards of Vertue, and alſo of the Doctrine of Remiſſion of ſins, which things were never ſo fully and fairly repreſented by any as by our *Saviour* and his *Apoſtles.* But I cannot ſtay to conſider them. I would only obſerve in the general, that the ſervice required of *us*, is much more eaſie, and reaſonable, than what was expected under the *legal diſpenſation.* Under the Goſpel we have no coſtly *Sacrifices*, no bloody *Sacraments*, no burdenſom *Ceremonies* : all the *Laws* and *Inſtitutions* of *Jeſus Chriſt* are in a high degree reaſonable and uſeful, there is nothing commanded by him which is not really good, becoming the *Wiſdom* of God, and agreeable to the *Reaſon* of man: nothing forbidden by him but what debaucheth our underſtanding, pollutes our minds, diſturbs our quiet, impairs our bodily ſtrength and vigour, and ſome way or other impedes the Welfare, the Peace, the Health, and Comfort of mankind. For what is that he would have us *learn* of him? Or what did *He* and his *Apoſtles* Preach and Preſs upon his followers, but the exerciſe of thoſe vertues that do perfect and ennoble our natures, make us like unto God, happy in our ſelves, and publick bleſſings to others? What an aggravation then of folly and wickedneſs, is it in Chriſtians to be diſobedient to ſo good a Maſter? To refuſe ſo profitable and pleaſant a ſervice, wherein *duty*

and

and *intereſt*, *work* and *wages* meet together: *Subjection* and *honour*, *righteouſneſs* and *peace*, ſweetly combine and kiſs each other. But

2. As the advantages *of Proteſtants*, ſo their obligations are greater than any other *Chriſtians*, than any of the *Romiſh Communion*, thoſe *whoſe eyes*, he who rivals that title of the *Devil*, the *God of this world*, *hath blinded*, locking up the Scriptures from them in an unknown tongue, not inſtructing them in any other Doctrines, ſo much as thoſe of *Implicite Faith* and *blind Obedience*: Many errors and imperfections may eaſily be excuſed in that Devotion, which is the *Child* of *Ignorance*: Any ſin will be adventured on, where men are taught the pardon will be as eaſie, and we know thoſe that are committed in the *Cauſe* and for the *Intereſt* of holy *Church*, how great ſoever, are wiped off with a gentle *Pennance*, if not with a free and abſolute *forgiveneſs*, yea if it be a bold and daring Crime, ſuch as *Treaſon* or *Murder*, tis by one of *Romes* miraculous *tranſmutations*, not only made a Vertue, but a meritorious one too.

No wonder if they Pray ſhort and ſeldom to *God* the *Father*, in the name of *Jeſus Chriſt*, when the *Worſhip* and *Invocation* of *Saints* and *Angels*, particularly of the *Virgin Mother* (though without any reaſon, or the leaſt ſhew of Authority from Scripture) is made the principal part of their Religion: no wonder that the common people do not ſcruple the worſhipping of *Images*, ſeeing their *Teachers* have made them *Ten Commandments* without the *Second*, by dividing the *Tenth* into *Two*. No wonder that ſo many forſwear themſelves againſt the *Third Commandment*, whilſt they believe the *Popes* power of relaxing *Oaths*. The *Lords-day* muſt needs loſe much of its regard and due obſervation in ſuch a number of other *Feſtivals*;

nor

nor can the *Fifth Commandment* keep any good order in Families or Kingdoms, whilſt the *Pope* takes upon him to *depoſe Princes*, and abſolve *Subjects* from their *Allegiance*: And ſince the Doctrine of putting *Hereticks* to death, the *Sixth Commandment* hath been but a weak *Life-Guard*.

Nor can the *Seventh* hinder *inceſtuous* marriages, or continue *lawful* ones, if *Rome* think fit to *diſpenſe* or to *divorce*: And we know *Princes* under the ſame Authority have leaped over the *Eighth* to invade the juſt rights of their Neighbours, and the *Ninth* muſt ſignifie as little, ſince *Equivocation* was tolerated, and *ſome* think they have quite diſanulled the *Tenth*, by teaching that Concupiſcence is no ſin.

No wonder if a *Religion* thus *corrupted*, *Commandments* thus *weakned* and *perverted*, have little force and efficacy in the government of mens lives, nay I muſt declare to you that ſome of their principles have ſuch a direct tendency to deprave mens manners, that if they can be ſo unreaſonable as to believe them, it is next to impoſſible they ſhould hold honeſt and good in their practices.

It is the great *mercy of God* that hath *diſintangled* us from ſuch a *Yoke*, that hath *brought* us out of their *darkneſs* into a *marvelous light*, that we are allowed to read and hear Gods word in a language we all underſtand: that we are permitted to *try the ſpirits*, and to examine the *Doctrins* of *Religion*, which are delivered to us. That we are required to believe nothing without *Scripture* Authority: nothing againſt the evidence of *Reaſon* and *Senſe*, that we have a *reaſonable ſervice* without bodily and unprofitable exerciſes, without a multitude of fond and *Superſtitious Rites* and *Ceremonies*.

By

By theſe and many other bleſſed advantages of the *Proteſtant Religion* are our obligations ſtrengthned to *abound* in Gods ſervice, to be *fruitful in every good word and work*, to do *the will of God from the heart*, and to *walk in his name for ever and ever.*

3. We eſpecially of the *Church of England* ought to be very *exact* and *exemplary* in our obedience, for certainly our Church hath ſome advantages above any other: if not in her *Doctrines*, yet in her *Government* and *Worſhip*, foraſmuch as in it that *order* and *diſcipline* is upheld, which is beſt fitted to preſerve an even and ſober temper in *Religion*, between the extravagancies of *Enthuſiaſm* and the follies of *Superſtition.*

The Doctrins contained in our Articles of Religion are ſo warily expreſſed, and in ſuch a latitude, that differing parties will ſubſcribe to them.

There is no *Proteſtant* Church in the world but will ſay *Amen* to all our Prayers.

Our *Ceremonies* are but few and thoſe very *decent*, and we uſe them not as neceſſary in themſelves, but in obedience to that Authority which every Church hath over its own Members.

Our Miniſters of Holy things are Conſecrated and Ordained according to the *Scripture* and the *Canons* of the Univerſal Church. In a word, ſo excellent is the temper of our preſent Settlement, that there is no ſuch Church in the world, with which men of differing perſuaſions may more ſafely Communicate, under which Diſſenters, if they be peaceable, may live more happily: much more might be ſaid of the good Conſtitution of this Church, and if I had time I might recount many ſingular bleſſings and deliverances, which do oblige and ought to encourage us above others to an extraordinary diligence in Gods ſervice.

Our

Our *Luke-warmneſs* and indifferency in Religion will be more intolerable than other mens *Profaneſs* and total neglect of it. And great mercies, if abuſed, will end in as ſignal judgments. *You only have I known of*
Amos ii. 2. *all the families of the Earth*, ſays God, by his *Prophet*, to that people, as he might ſay unto us, and we ſhould be apt to think he had a great bleſſing for thoſe he takes ſuch notice of, but it ſeems they had ſlighted his goodneſs: whereupon it follows, *therefore will I viſit upon you all your iniquities*. Let us not boaſt of our priviledges, The *Temple of the Lord are theſe*. Let us not think over-well of our ſelves, becauſe we are members of the beſt Church in the world, and becauſe God hath owned us by as gracious and wonderful preſervations and deliverances, as perhaps he ever did any people. But let us endeavour to improve theſe priviledges, and walk worthy of ſo great benefits, and to ſecure them to our ſelves by our Diligence, our Zeal, our Conſtancy in Gods ſervice, not *glorying*, but *walking in the name of the Lord our God for ever and ever*, that we may make it appear that we who are of the true Church, are true Chriſtians, *a peculiar people zealous of good works*. The Policy and Power of our *Enemies* we know at this time is very active and menacing, yet nothing bodes greater evil to us than our own *Unchriſtian*, our own *Unproteſtant* lives, the general declenſion of Holy *Zeal* in all ſorts and degrees of men. Wherefore that we may be *Friends* to our ſelves in the midſt of ſo many *Enemies*, true to our own intereſt, when ſo many have combined againſt it, that we may keep *God* our friend when men riſe up againſt us:

Let me in the cloſe of all humbly entreat and exhort you, both Magiſtrates and others, in your ſeveral places

places to do the work of God, and of Religion, with all *your might*, with the greateſt intenſion and fervency of ſpirit, to imitate the Zeal of Primitive Chriſtianity, and to retrieve that *ſerioufneſs* in Religion, which hath been obſerved to be the particular *Genius* of this Nation, even at ſuch times when it fell infinitely ſhort of thoſe great advantages which it now enjoys.

I would exhort you to be *Zealous* for, 1. the *Eſtabliſhed Proteſtant Religion of our Country*, againſt all *Heretical* and *Schiſmatical* oppoſers.

2. That you would expreſs that *Zeal* eſpecially in the practice and promotion of the plain and indiſputable duties in our *Common Chriſtianity*.

1. I ſay it concerns us very much at this time to be *zealous* for the *Proteſtant Religion*, not only in regard of its *truth* and *excellency*, but alſo in regard of the *manifold oppoſitions* that are made againſt it, inſomuch that we are in great danger of *loſing* it, unleſs every man in his place appear with *Chriſtian* Courage and Zeal for its *preſervation*, and we betray the beſt Cauſe in the world, if we do not act in it with a heat and reſolution proportionable to theirs that ſeek to deſtroy it; *ſhall every man walk in the name of his God, and ſacrifice his* All *to a fond opinion?* Shall *Papiſts* be *Zealous* for their *Images*, *Phanaticks* for their *Imaginations*, and ſhall we only eſteem it the goodneſs and wiſdom of our *moderation*, not to concern our ſelves too far for the *honor* of the true *God*, and for the *defence* of that Religion whoſe worth we have proved and known ſo well? Or do we think to ſecure our ſelves by a *faint reſiſtance* when our Enemies bear up ſo *powerfully* againſt us? No, *Magiſtrates* muſt imploy all the ſtrength of *Law* and *Juſtice*, *Miniſters* muſt *reprove*, *rebuke*, *exhort*, *with all long-ſuffering* and *Do-*

 ctrine,

Trine, and every man muſt do all that he lawfully can for the *honor* and *ſafety* of his Religion; and conſider I beſeech you, that if we will *contend* for the truth as we ought, whilſt the brunt is not ſo ſharp, whilſt the duty of *contending* is upon eaſier terms than blood, we may be excuſed from the neceſſity of a more fiery *contention*, our devout Prayers, our exemplary Converſations, our Godly Sorrow for ſin paſt, and our diligent care to avoid it for the future, may poſſibly excuſe our *Lives* and ſave our *Eſtates*. Which minds me to Exhort you in a ſecond place, though but in a word, to expreſs your *Zeal* for Religion eſpecially in the practice and promotion of the plain and indiſputable duties of our *Common Chriſtianity*, we are all agreed that *Righteouſneſs*, *Sobriety*, *Mercy*, *Meekneſs*, *Humility*, *Purity*, &c. are vertues recommended to us by the common dictates of natural light, and powerfully enforced by the *Life* and *Doctrine* of our great *Maſter* and his *Apoſtles*. Let us then, I beſeech you, in the fear of God apply our ſelves to the ſerious and affectionate practice of theſe vertues and graces. I have not time to propound the motives that offer themſelves to quicken and raiſe our ſluggiſh ſpirits. It is enough that we cheriſh hopes of *everlaſting happineſs*, that we look for a reward from our *Heavenly Maſter*, for if ſo, why are we not about his *Work*? why do we not endeavor to live up to the *Rules* of his *Religion*? *To puriſie our ſelves as he is pure, to be merciful as he is merciful, to be filled with all the fruits of Righteouſneſs which are by Chriſt Jeſus, unto the glory and praiſe of God.* Would to God I could ſpeak to you with the ſpirit and bowels, as well as the words of that great *Apoſtle*: *My dearly beloved brethren, be ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as you know that your labor ſhall not be in vain in the Lord:*

1 Cor. xv. 58.

and

and again, *Let us not be weary of well doing, for in due* Gal. vi. 9. *ſeaſon we ſhall reap, if we faint not.* How can an exhortation *commenced* with ſo much love, purſued with ſo much *earneſtneſs*, ſweetned with ſuch *gracious promiſes* poſſibly miſcarry? In the ſame breath that we hear of our *Work* we hear of our *Reward* too, a little ſhort *Work*, a great and eternal *Reward*. What a powerful invitation is this to all that believe, to *turn from every evil way*, and to be *Holy as he that hath called us is holy in all manner of converſation?* If any temptation aſſault us, and begin to ſhake the conſtancy of our Chriſtian Reſolution, what conſiderations more likely to ſettle us? to make us ſtedfaſt and unmoveable in the work of the Lord? As we know that the temptations which flatter us are very moving, as we feel the allurements of the pleaſures and advantages of this world, ſo we are aſſured that if we perſevere in holineſs, *and walk in the name of the Lord for ever and ever*, there are infinitely better things to counterbalance and outvie the faireſt of all the temptations that ſolicite us. *Wherefore the rather, brethren, give all diligence to make* 2 Pet. i. 10. *your calling and election ſure, for if ye do theſe things ye ſhall never fall, for ſo an* entrance ſhall be *adminiſtred to you abundantly into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.* To whom *with the eternal Father and ever bleſſed Spirit of Grace, be aſcribed of us, and all his ſervants all honor, glory, power, and praiſe henceforth and for evermore.*

Lord of all power and might, who art the Author and giver of all good things: graft in our hearts the Love of thy name, increaſe in us true Religion, nouriſh us with all goodneſs, and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord, Amen.

FINIS.